4: Pierson Z-4,5 (1935-1937) 1967
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mer, the filling of razor slashes with salt, the castration of males and the amputation of the breasts of females, and "murder at the slightest whim."[36] The custom of *novenas* and *trezenas* of slave beatings sometimes resulted in death.[37]

In 1887 a police sergeant in a village in the interior of Bahia Province reported to the governor: "Considering the number of crimes on slaves in this section which continually go unpunished, this town of Formosa is in great need of at least five soldiers to be stationed here at the disposal of the local police official."[38] The *Diario da Bahia* of July 21, 1887, reports the discovery of a slave woman bearing about her neck a pronged iron collar "weighing twenty-five pounds, from which were suspended heavy chains wrapped about her body like serpents."

Escapes were frequent, the fugitives being assisted by the character of the *matto*. They were hunted by hired *capitães do matto*, or "bush captains," usually Brazilian-born Negroes or mixed-bloods, whose trained dogs netted them a steady income.[39] Occasionally, fugitive slaves banded together in considerable numbers for mutual protection into *quilombos*.

[36] Fonseca, *op. cit.*, pp. 561–63. For illustrations of instruments used to punish slaves, see Arthur Ramos, "Castigos de escravos," *Revista do Arquivo Municipal* (São Paulo), XLVII (May, 1938), 79–104.

[37] "Each day at a certain hour . . . . the slave is stripped and tied to a post where he receives a certain number of blows which reopen wounds made on previous days. . . . . This is done for periods of nine to thirteen days in accordance with the practices [religious ceremonies extending over a period of nine to thirteen days] of the church" (*ibid.*, p. 43 n.).

[38] *Ibid.*, p. 673.

[39] Still played by children at Bahia is the game "Capitão do matto," a form of "hide and go seek" in which those hiding are presumed to be slaves and the hunter a "bush captain."